

BLUE GRASS BLADE.

A. T. Parker
W. G. and Ashland

EDITED BY A HEAII... Spring Side

EST OF GOOD MORALS.

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DR. JOSEPH RILEY SMITH

A RICH INFIDEL MORALIST DIES IN HIS 88TH YEAR IN BIRMINGHAM, ALA.

Brother L. B. Shoefield has sent me a copy of the Age-Herald of Birmingham, Alabama containing a fine large picture of my old friend Dr. Joseph Riley Smith, the lion and most complimentary account of him.

I give the beginning and end of the account of him:

JOSEPH RILEY SMITH IS DEAD AFTER LONG AND USEFUL CAREER.

Pioneer of Jefferson County Passes Away Peacefully At Home—First White Child Born in Community—Funeral Will be Conducted This Afternoon at 4 O'Clock From Elyton—Interment in Elyton Cemetery.

Dr. Joseph Riley Smith, whose work is a part of the history of Birmingham and the Birmingham district, died at 1:50 o'clock yesterday afternoon at the home of his son, Col. T. O. Smith, in Elyton, in the eighty-eighth year of his age.

Though he had been failing in health some time and his death was not unexpected, yet to his relatives, friends and acquaintances the announcement that he was no more came as a shock, keenly and deeply felt.

The funeral will be held at 4 o'clock this afternoon from the Smith residence in Elyton. The interment will take place at Elmwood Cemetery.

His Religious Views

In religious circles Dr. Smith did not conform to the conventions of creed. He was said to be and did not deny that he was an agnostic. He is known as an agnostic. He was not, however, an infidel. His doubting and questioning regarding things religious sprang from honest and intense convictions, and his views he was prepared to defend whenever occasion might arise. He had little if any sympathy with religious faith should not be circumscribed by, or reduced to, the formula of creeds. Yet, withal, he was tolerant, and his thoughts did not clash with persons who differed with him. He understood that the spirit of all discussion or convention is not to overcome one's opponent but rather to obtain information on the subjects discussed. Though Dr. Smith was an agnostic, all his children were reared in the Methodist church.

Liberal Giver

Dr. Smith was a liberal giver to the educational and charitable institutions of the community. It was he who provided the money to build the Dr. J. R. Smith school at Smithfield, and he frequently gave large sums of money to deserving charities without permitting the public to know of his benevolent acts. Among those who knew him best, he was regarded as one who loved his fellow men.

In the long and interesting account of Brother Smith is told an interesting story that he told me when he came from Birmingham, to visit me at Quakerake about ten years ago. In 1840, while a medical student in Lexington, Bro. Smith met a famous beauty, Miss Mary Smithers, and greatly admired her but was returning to his home married another lady. After some years his wife died and he married the widow who had been the beautiful Miss Smithers. Miss Smithers was the model for the woman in the Triumph of Charity, made by the Kentucky sculptor, Joel T. Hart, in Italy, and bought by the state of Kentucky and placed in the fine new court house in Lexington, where it was destroyed by fire when that supposed fire-proof building was burned.

Dr. Smith was my most ardent friend in the days when the Blade advocated political Prohibition of the liquor traffic, but was never so much interested in me after I withdrew from the Prohibition party because it was so much influenced by the church.

He was the leading Prohibitionist in the whole South.

His picture in the Age-Herald represents him as having a face very much style of that of Abraham Lincoln.

Immediately below the picture of Dr. Smith is that of another prominent

LEXINGTON, KENTUCKY SUNDAY, SEPTEMBER 10. E. M. 305

RIDDLE

WILL NEVER BE READ

But Many Secrets of the Universe are Barred—Darwin's Son Speaks on Celestial Evolution, And The Quarrel Over This Solar System's Age—Great Possibilities of Radium Expounded to The British Association at Johannesburg.

Johannesburg, South Africa, Aug. 31.—Prof. George Howard Darwin, second son of the late Prof. Darwin, and Professor of Astronomy at Cambridge, England, addressed the British Association at the meeting just held here on the subject of "Celestial Evolution."

Prof. Darwin said the German astronomer, Bode, long ago propounded a simple empirical law concerning the distance at which the several planets move about the sun, and his formula embraced so large a number of cases with accuracy that they were compelled to believe that it arose in some manner from the primitive conditions of the planetary system. There were certain perpetual orbits in which the motions of the planet might move forever without oscillation. But when such an immortal career had been discovered for our minor planet it still remained to discover whether the slightest possible departure from the prescribed orbit would become greater and greater, and ultimately lead to a collision with the sun or Jove, or whether the body would travel so as to cross and recross the exact perpetual orbit, always remaining close to it.

If the slightest departure inevitably increased as time went on, the orbit was unstable; if, on the other hand, the slightest departure in the

direction of the sun was of approximately the same length.

Now we knew that the earth contains radio-active materials, and it was safe to assume that it forms in some degree a sample of the materials of the solar system; hence it was almost certain that the sun is radioactive also. This branch of science was yet in its infancy, but they already saw how unsafe it was to fog

on the potentialities of matter.

It appeared, then, that the physical argument was not susceptible of a greater degree of exactness than the geological argument, and the scale of geological time remained in great measure unknown. We may indeed be amazed at all that man has been able to find out, and the immeasurable magnitude of the undiscovered will throughout all time remain to baffle his pride. Our children's children will still be gazing and marvelling at the starry heavens, but the riddle will never be read.

THE STABLE ORBITS.

There was hardly room for doubt

that if a complete solution for our solar system were attainable, we should find that the orbits of the existing planets and satellites were numbered among the stable perpetual orbits.

After discussing in some detail the celebrated nebular hypothesis, first suggested by Kant and later restated independently by this French mathematician Laplace, Prof. Darwin sketched the evolution of a rotating fluid planet like the earth, which was the first stable species of our family, and dealt with the influences of tidal oscillations.

In the retrospect both day and

month were found continuously shortening. The system might be traced

back to a time when the day and

month were identical in length and

were both only about four or five

hours in length. The identity of the day and month made it difficult

for the sun always to appear to the

same side of the earth; thus at the begin-

ning of the retropect the moon was

the same face to the moon, just as the

moon now always shows the same face to

us. Moreover, when the month was

only four or five of our present

hours in length the moon must have

been only a few thousand miles from

the earth's surface—a great contrast

with the present distance of 240,000

miles.

It might well be argued from this

conclusion alone that the moon was

separated from the earth more or less

as a single portion of matter at a

time immediately antecedent to the

initial stage to which she had been

traced. But there was a yet more

weighty argument favorable to this

view, for it appeared that the initial

stage was one in which the stability

of the species of motion was tottering;

so that the system presented the char-

acteristics of a transitional form

which would denote a change of type

or species.

The Moon's Age

Discussing the time occupied by the

sequence of evolutionary events

sketched, Prof. Darwin said that if at every moment since the birth of the moon tidal friction had always been at work in such a way as to produce the greatest possible effect, we should find that 60,000,000 years would be required in this portion of evolution.

The truth, however, must be much greater, and it did not seem reasonable to suppose that 500,000,000 to 1,000,000,000 years might have elapsed since the birth of the moon.

Such an estimate would not seem extravagant to geologists. Pure geo-

logy pointed to some period between

50,000,000 and 1,000,000,000 years,

the upper limit being more doubtful than the lower.

Thus they did not find anything which rendered the tidal theory of evolution untenable.

Dealing with the different estimates of the physicists and the geologists, Prof. Darwin said that from a calculation of the sun's total output of heat it seemed to be imperatively necessary that: the whole history of the solar sys-

tem should be comprised within some 20,000,000 years. For the last 40 years the physicians had been accustomed to tell the geologists that they must moderate their claims, but for him it always had been believed that the geologists were nearly correct. And the length of time had led him to the strained relations between the two parties, for the recent marvelous discoveries in physics showed that concentration of matter was not the only source from which the sun might draw its heat.

POWER OF RADIUM.

Radium was a substance which was perhaps millions of times more powerful than dynamite. Thus it was esti-

mated that an ounce of radium would contain enough power to raise 10,000 tons a mile above the earth's surface. Another way of stating the same esti-

mate was that the energy needed to

raise a ship of 12,000 tons a distance of 6,000 sea miles at 22 ounces of radium. The "Saxon" probably burned 5,000,000,000 tons of coal in a year, or enough

to raise the earth to the same length.

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children's children will still be gazing

and marvelling at the starry heavens,

but the riddle will never be read.

WORKING ON SUNDAY.

At my home, "Quakerake," eight miles north of Lexington, Kentucky, on Sunday, September 3, a force of carpenters of a Lexington building company, were with my full consent and approbation, engaged in building a large barn.

At the beginning of this year the preachers of Lexington commenced in an effort to stop working and building

in Lexington on Sunday, and so far as

we have heard, they have succeeded in

stopping the work of all but, I, am

the only one who has not stopped.

If preachers do any work at all, it is

for working their jaws about 20 min-

utes every day, and I, I suppose, do

more work than any of us for it.

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for working their jaws about 20 min-

utes every day, and I, I suppose, do

more work than any of us for it.

They are a set of cowards to be con-

vinced to stop barbers and boot-blacks,

and here is a case they can use to test

whether or not, in the State of Ken-

tucky, the Christians can use the civil

law to force their religion upon people

who do not care for it.

Start your legal proceedings right

away, I am anxious for the test.

A SONG FOR THE FREE THINKERS.

(By Will Hubbard Kerman, Author of "If I Were God," inscribed to Dr. J. B. Wilson, Cincinnati, O.

I.

A song for the brave Free Thinkers! A song for the fearless band. Who are smit' the superstitions that darken and damn the land; Who are lifting the races upward to realms that are yet untrod, Where man will master the knowledge that he, in himself, is God.

II.

Too long hath he been the vassal of priests and popes and priests, Too long hath he been the huckled and kept all his feasts and feasts, Too long hath he been the devil and their hot phantom in Hell—Then a song for the Kings of Reason, who have led him to rebel.

III.

They are pulling the fangs of churchmen; it is little we hear today, Of the hideous creed of Calvin, as in shame it sinks away; And every sect is seeking to temper its teachings old, While the Hell of the old-time Gospel grows colder and still more cold.

IV.

O, radiant Revolution! By whom it is being wrought?

By the proud, progressive Thinkers, who never have masked a thought,

By the Liberal—the Light-Bearers of every clime and clan,

Who know that *He* is the God-head,

and the only God-head, V.

A song for the many Martyrs, who fell that we might be free, Who bled on the rack and scaffold, or wheel, for you and me, Who died at the stake like Bruno, or pinned behind prison bars—

Hail to them! hail forever!! Ay, hail

to the stars of immortality!

V.

Never again—never, will, will the Church rule the Races more, As it did in the days medieval through gibbet and chain and gore; For lo! it is now confronted on every shore and sea,

By men who are making the masses free, free, and free forever.

VI.

As, free of the superstitions and the soul dissent Saints of old,

Free of the fierce traditions that are in the Bible told,

Free of the Kings and Kaisers that "ruled by a right divine,"

And claimed for themselves and kindred men the things that were yours and mine,

Free of the dandified customs that come from barbaric days,

Free of the Past forever, and all of its bloody ways—

And all of its bloody ways!

VII.

Then stand by your colors steady, O, men of matchless mould!

Thine is the greatest glory that ever on earth was told—

The glory of breaking shackles and setting the People free

Of mental bondage—could ever a grander mission be?

A more glorious mission be?

REV. J. H. SWIFT, CAMP-

BELLITE PREACHER IN

CROOKEDNESS

The Winterset (Iowa) News has

been sent me, having in it a marked

piece of the Rev. J. H. Swift of "the

Church of Christ," the same that is variously known as Christian, Camp-

bellites and Disciples.

In a report of a sermon of Rev.

Swift, the following occurs:

"There is a spy in the house of the Lord," shouts Swift. "She had better take her playing card and run home, I mean you Mrs. Harrah."

There was a black square

in which some of the members were

much opposed to Swift.

One morning there were found at

the doors of all the members of that

church, in the town, a number of

green posters derogatory to the char-

acters of certain members of that

church.

Swift was charged with having dis-

tributed the posters, but said he was a

hundred miles from the town on the

night the posters were distributed.

Start your legal proceedings right

away, I am anxious for the test.



Charles L. Moore
Editor

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PREACHER

Writes Me a Curious Letter Defending the Bible Against One of Mrs. Harry's Attacks.

Blue Grass Blade, Lexington, Ky.: Some persons complain that the commands in the Bible are opposed to the mental, moral and personal liberty of women. Allow me to differ with them.

Man, not woman, was driven out of the Garden of Eden.

"They desire shall be unto thy husband" etc., as said by the Lord God, not God, to a woman who had been the tempter of her husband and was told, as are criminals in our time, that she had forfeited her right to personal liberty.

"Behold I was shapen in iniquity, and in sin did my mother conceive me" was said by one who had learned the force of prenatal conditions and knew himself to be the victim of them.

"I suffer not a woman to usurp authority over the man."

How many of you, ye Liberals, would be willing to do differently and be ruled by?

"Women submit yourselves unto your own husbands as unto the Lord," is all in the woman's favor, as the remainder of the quotation will prove: "For the husband is the head of the wife even (in like manner) as Christ is the head of the church, and he is the Savior of the body. Therefore as the church is subject unto Christ so let the wives be to their own husbands, in every thing."

Let the wives then be saved or protected in everything by their own husbands, which imposes on husbands the office of Savior or protector of the bodies of the wives in everything which would abolish all abuse in the marital relation.

Further we read "Husbands love your wives even as Christ also loved the church;" and, in another portion of the book, "There is no fear in love; but perfect love casteth out fear;" and "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law of God."

And again "Likewise ye wives in subjection to your own husbands;" "But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a mock-up, and quiet spirit which is, in the sight of God, of great price."

The meek and quiet spirit here is the man's spirit, and we are told that "the holy women also, of old time" so adorned themselves, which means that holiness is the same in both sexes.

When "Sarah obeyed Abraham, calling his lord," Abraham was governed by his conscience for whom he had a "Savior was born" which is the Lord (of course) and he was the child of promise, (hoped for), "For the promise of God is good, and nothing to be rejected, if it be received with thanksgiving."

Again the child hoped for.

The husbands who were Savors or protectors of the wives' bodies were Christians, and such husbands only.

Explanation of character which was and is not Christian, see Ephesians v. 5. "For this ye know, that no —, nor unclean person, nor corrupt man, who is an idolater (hypocrite) hath any inheritance in the kingdom of Christ and of God. (6) Let no man deceive you with vain words."

"If a woman would know anything (concerning himself), (I suppose he means himself—Editor), let her learn of her husband at home."

Let him be honest and tell her the truth.

"Let women adorn themselves in modest (poor) apparel, with shamelessness;" when the sum which should have been expended for apparel less modest (poor) is being wasted by their husbands in support of vices. Let them be ashamed of such husbands and not conceal it.

"Let your women keep silence in the churches for it is not permitted unto them to speak."

Since your women are not permitted to speak let them keep the men silent.

"Woman, what have I to do with thee?"

The character who said so did not desire that his mother should be watching while he did so mean an act as the turning of many gallons of water into a few gallons of wine, thus distilling it and defrauding those who dealt with him.

The "Touch me not," spoken to Mary Magdalene, was said lest she discover the fraud which was being practiced upon those who were looking for the resurrection.

"No man hath seen God at any time." "And they saw the God of Israel."

Who then saw the God of Israel? Women, of course.

"In sorrow shalt thou bring forth children," was not said to women but to one woman.

"Let the woman learn in silence with all subjection" (to silence not to man).

So far from finding the Bible opposed to the personal liberty of woman I understand it to be the advocate of all the rights and liberties that women are demanding the recognition of.

URIAH SMITH, D. D.

Markville, Minn., Aug. 30, 1905.

That is certainly a very singular letter. Some of it sounds like an orthodox Christian and some of it like a radical Infidel.

It is quite ingenious, and evidently written by a pretty bright man, but even the orthodox part of it contains errors even from an orthodox viewpoint, some of which are so flagrant and crude that they suggest theological jokers like some of Mark Twain's. The piece is in a good spirit, and the writer appears to be a moralist. I am especially glad to receive communications from Christians.

We can only be intelligent by hearing both sides of great questions.

To accent the word man as simply means the masculinity of the human, in speaking of the man driving out of Eden, is merely a blunder in philosophy but the whole context shows that it is one of the cases where man embraces woman.

The difference between "Lord God" and "God" (Elohim and Yahweh) in the first two chapters of Genesis, is a very familiar one to a mere tyro in Hebrew criticism, but no critic, Christian or Infidel has ever before claimed that they did not refer to the same man.

That Eve, in this instance, stood as sponsor for the whole human race is universally accepted by orthodox and heretic alike.

It is, of course, possible that David

may have been speaking simply personally when he said he was conceived in sin, but there is no reason to suppose that he was intending to refer to the creation of the first man.

Beside that you will find that if

you look at the context of your quotation, (Exodus 24, 10) they were

Moses and Aaron, Nadab and Abihu,

and not women, who "saw the God of Israel."

You are a clever but queer combination—probably one of the mill's of men who are Infidels and are afraid to say it.

or that women spend on their clothes. The plain teaching of Paul is that if a woman would learn anything she must "ask her husband at home," but you interpolate it so as to make it appear that it means only when a woman would know anything "concerning herself."

That is utterly unwarranted and besides that when a woman wants to know about herself she had better ask some good physician—two times out of three an Infidel, according to the Latin proverb—or some sensible old woman.

You say "Let him be honest and tell her the truth," but suppose he is not honest and is a liar, what suppose he is honest and truthful but ignorant.

Your own suggestion that women should, sometimes, be ashamed of their husbands and expose them is good sense, but not good advice.

That is the result of the Bible. Neither do you get out of the Bible the idea that women should "keep the men silent," but it would be far better, many times, if they would do so.

A strange instance of what unscientific people call telepathy occurred in connection with your letter. Only a few hours before I got your letter, I had been thinking, for the first time, that it was strange that no Infidel had ever suggested that Jesus made more wine out of water by pouring wine in the water that was left, and which actually might have seemed better than the original wine to men who were drunk, as the Greek original says who were drunk.

What you say about the fraud that Jesus practiced on the mother in connection with the wine making, and the fraud practiced upon Mary Magdalene is a radical Infidelity as I ever heard of. If you are going to keep that up you had better put an X before that "D. D." like I do in "Dog Fennel."

Your explanation of how women, not man, saw the risen God, is puerile unless a Christian preacher is thinking about the resurrection of Jesus Christ, as I, an atheist, would hardly do.

Beside that you will find that if you look at the context of your quotation, (Exodus 24, 10) they were Moses and Aaron, Nadab and Abihu, and not women, who "saw the God of Israel."

You are a clever but queer combination—probably one of the mill's of men who are Infidels and are afraid to say it.

PRIESTS STOPPED TEACHING

and posted throughout France, and adjourned.

Thus you see how things are coming our way. Emperor William compelled to explain his religious position. The Tsar compelled to devere religious liberty. Secular education established in France, and the declaration published to the world that Christianity is an enemy to Republican institutions and therefore to Liberty and to the Rights of Man. Again, faint Liberal heart, take courage. W.

SEX EQUALITY IN FINLAND.

When you feel like grumbling at the advancement of women in America, and their evident determination to stand on an equal footing with men, do not imagine that you have discovered something new.

In a corner of Europe the subject was thrashed out years ago and settled. In Finland, while the women cannot vote, no other door is barred to them. Behind the counter at the bank you will often find a woman. Women attendants only are found on sleeping cars; there are many women street car conductors. In most cases husband and wife share each other's property. Infidelity is sin for a man as much as for a woman; divorce is rare, and the righteous party invariably holds the children and the property, while society closes its doors to the door of evil.

No sex equality has not made of Finland a second Eden. The country, the grip of Russia, is anything but that. But it is a fact that the rise of women has not harmed men, nor has it coerced women. They love and bear children as they did before. They seek education and find it, but it has not made them the worse mothers. Almost universal education has advanced the type of Finnish women. In colleges they stand shoulder to shoulder with males. Their brains are as keen or keener, their wits as acute and their steadiness in the pursuit of knowledge something to admire and emulate.

Among 212 flocks that compose that organization of fine minds, the Royal Geographical Society of Finland, 73 are women.

When your wife joins a club and the girl's years for a career don't drag or rile cold water on advanced ideas. Don't prize about a woman's sphere being a home. Nine times in ten she has brains enough to discover her own sphere. W.

THEIR AND TWO BONS

To be Executed for a Horrible Murder — Tried to Exterminate a Whole Family.

VALDOSTA, Ga., Aug. 19.—A feud, merciless and deadly almost beyond belief, is soon to have a terrible sequel in the gallows and in the convict camp.

J. G. Rawlings, rich and retired minister, Milton and Jessie, his sons, and Alfred Moore a negro accomplice, have been sentenced to suffer the death penalty for murder in September.

Leonard Rawlings, another son of J. G. Rawlings, and W. P. Turner, a negro preacher, have been sentenced to life imprisonment. Under the leasing system prevailing in Georgia this means a lingering death in the convict camp.

These men were convicted for the murder of two little children, Bob and Annie Carter in an attempt to exterminate the family of W. L. Carter. The latter is also a retired minister and well to do.

Carter and Rawlings had been powerful revival preachers in the Methodist fold. About twenty years ago they married into wealthy families in this section and settled on adjoining plantations. The Rawlings family comprises, three boys and two girls. Carter had one son and three daughters.

Trouble began three or four years ago when Carter criticized Rawlings' method of rearing his children. Reports of their criticism irritated Rawlings, who one day spoke to Carter that there must be an end to the talk. Carter laughed at the warning.

The children took up the quarrel. When they met there was an exchange of taunts and abuse. Often they fought. A love match between the oldest children of the two families was terminated. A few months ago the Rawlings boys striped little Bob Carter, soured him in a creek until he was half drowned and withheld his clothing while mosquitoes taunted the boy. That brought matters to a fighting pitch.

A minister sought to restore harmony. Carter was willing. Rawlings rejected the overtures, and so the preacher said, avowed that he would "crawl on his belly for miles to kill Carter and his breed."

A few evenings latter cattle in the Carter barn made a great rumpus. Bob and Annie, two of the children ran out to learn the cause of the trouble. Carter had reached the porch

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BISHOP HENRY C. POTTER'S
SUBWAY TAVERN NOW
A COMMON SALOON

I have received a marked copy of the New York Evening Journal of September 1, giving an account of the lapse of Bishop Potter's famous "Subway Tavern" into a common saloon and a picture caricature of it in which the devil is represented as being exceedingly jubilant over the demolition of the matter.

An interview of Potter is given in which he admits the failure of the "Tavern."

He talks like a very weak man.

The same enclosure contained the following:

Religion and Rum.

(From the New York Sun)

In this periodical, including religious faith and church, is undertaken to provide a substitute for it in extensive and complicated parish systems of philanthropy, organized to look after the temporal welfare of people instead of their immortal souls. Various sorts of clubs have been set up—billiards playing, basket ball, dancing and other amusements; but the extreme of absurdity was reached when a liquor saloon in "the poor man's club" and needs only to be conducted in a moral way to remove the objections to such a place of refreshment. Incidentally, on the assumption that the liquors furnished in the run of saloons are inferior or of poor quality, the rumshop is to serve

the era of both good morals and good health by paring a better article. Of course the thing has not worked. The humorous incident of the opening of a religious rumshop gave notoriety to the place at the start, but the country at large and the concern was not popular. It was beaten in the competition with the saloons in the business to make money and not to mix philanthropy with whisky.

TOLSTOI AN ANARCHIST.

I lately read that no man could do me any service, a statement of Tolstoy that he was an anarchist.

At the time I read that I think it was true, but he has since announced himself an anarchist and many clippings of his announcement are set me.

I am sorry it is so. He has been a great man and his recent expression will do harm.

(From Chicago American)

The Rev. A. B. Simpson, pastor of the Eighth Avenue Tabernacle, New York, which has a congregation of 14,000, and president of the Christian Alliance, yesterday afternoon in an address at the First Methodist church, Clark and Washington streets, denounced the teaching of the theory of evolution in the public schools.

He declared that "liberal thought" is undermining the educational system of this country and that "Sunday newspapers, breathing parks and shorter hours are also a part of the destruction." The address was made before the delegates to the Christian and Methodist Alliance.

"Scientists are attempting to discredit the work of God," the minister said. "They are trying to give the credit of creation to a force called evolution, and are intimating that God has gone out of business."

"The zeal with which theorists are following the hobby of evolution and introducing it into our schools is undermining the educational system of our country. Teachers, by injecting the 'liberal thought' idea in our educational institutions, are doing more than anything else to make this a nation of skeptics."

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AND
RETURN

QUFF & CRESCENT

ROUTE

SUNDAY
SEP. 17

Special train leaves Lexington 7:30 a. m. Tickets good only on date of sale on special train.

Returning train leaves Cincinnati at 8:30 p. m. same date.

As agents for particular

H. C. KING, C. P. & T. A.

H. E. MAIN ST.

